1: Meek E, G-5 (1925-1930) 1931
FF38 Katab FF38

534 drums are double or single-membrane drums of the hour-glass pattern. A common type of drum used by children is a pot with the bottom knocked out and covered with a goatskin. 533 It is beaten with a stick. Songs are sung in a minor key, and 535 the horn players contort their bodies as they move round in a circle. All sections of society join in the dance. Boys skip round and girls yodel as they follow suit. Old men move round sedately, and mothers with babes on their backs join in.

526 The Katab young men hold games annually, which are known as the Chodong Gane and resemble the *shero* contest of the Fulani. A string is tied round the contestant's waist and he is pulled backwards and forwards by other young men of a different clan, as though he were some wild animal. He is then released and falls on the others with a cane, and they in turn thrash him soundly. The body is protected with cummerbunds of cloth, and the game is considered a test of endurance. Girls and women attend and ply the competitors with beer. It is to be noted that a man will not join in a contest with a fellow clansman of an opposite subdivision, i.e. with one who stands to him in the relation of a *nungvan*.

771 *Religion*.—The Katab does not appear at first sight to be profoundly influenced by religious ideas. He does not subject himself to innumerable taboos or surround himself with amulets and talismans. He does not set up in his compound an array of material objects which are believed to be the abode of spiritual forces. He believes in the existence of evil spirits, but he does not live in constant dread of them or find it necessary to be continually offering sacrifice. He is not, like the Bura, a devotee of a host of Nature spirits. When he sees the new moon he offers a prayer for health and prosperity, but the prayer is addressed to Gwaza, the Sky God. This nonchalant attitude may be due to a long association with Hausa Muslims, but it is true to say of the majority of the tribes speaking the languages of the Middle Zone that they are not, like the Jukun, Okpoto, Yoruba, and Igara, dogged at every turn by the fear of occult influences.

769 Nevertheless, the Katab is strongly imbued with animistic 593 ideas, which find their expression principally in the rites connected with the recognition of the kindred and family ancestors. This 888 ancestral cult is for him merely an extension of the principle